Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1939

Crisis and Cotinuance

By DR. J. W. EWING

THIS is no doubt one of the crises of history: a time when forces long working come to a head, when influences of good and of evil strive for immediate mastery, and when, as the word "crisis" implies, judgment takes place.

Certainly the nation is passing through crisis: her destiny is at stake. The world is in crisis: the great issue of freedom awaiting decision. Innumerable homes face crisis, financial, personal. And the Church of Christ with all its institutions and movements shares the crisis of mankind. The old, quiet times are gone; conditions of work are altogether changed; no one can foresee what is to be.

Surely this is just such an hour as our Saviour foretold when He spoke of wars and rumours of wars, of nation rising against nation and kingdom against kingdom, of iniquity multiplied and love waxing cold. And to whom was His promise of salvation given? To him "that endureth to the end."

So the Christian Church is called by the Voice from the Throne to "continuance." There is no room for cessation, or even slackening, of effort. Uncertainty of the future must not paralyse endeavour. Jesus knows what will be and He calls us to go forward step by step for the fulfilment of the purpose for which He came into the world and suffered on the Cross.

1. At the centre of the Church's Mission is the cultivation of *Worship* in her own life and in that of the nation. We need above all things the vision of God. When the world reels and the mountains tremble it is only the realisation of God that can steady mind and heart. He is our "refuge and strength." Many of late have been drifting from God, giving themselves to pleasure, using the Lord's Day for motor-runs to the sea past the doors of the neglected sanctuary, paying little heed to the invitations of the infinite Love. Now the life of self-pleasing is checked and many a heart becomes conscious of its deeper needs. It is the hour of the Church's opportunity. Let her doors be open and her welcome gracious. In her services let the sense of God's presence give reality to praise and reading, prayer and sermon, and we may be certain that many a wanderer, like the one on the hill-side of Bethel, will awake to the consciousness "Surely God is in this place, and I knew it not."

Now, if ever, every service needs to be spiritually effective, full of healing and light. To this end all of us, whether we lead or follow need to depend much on the grace and power of the Holy Spirit. Without Him worship is a form: with Him the gates of Heaven are open and God is manifest in the beauty of His holiness.

2. The realisation of God will pave the way for the message of the *Gospel*. For nineteen centuries, with varying fidelity, the Church has been telling to men the story of the love that redeems. What must she do now in this hour of the world's crisis? Continue to proclaim this message which alone can bring salvation to guilty souls and the dawn of a new and better life. The outbreak of war does not mean the failure of the Gospel. It means the failure of men to receive the Gospel and to cherish the spirit

it inculcates. If only the nations had followed Christ's golden rule and lived in the spirit of His love, the misery of the refugee, the bombarded home and the torpedoed liner would never have come about. This is the hour for the Evangelist, the time for the winning of souls to Christ: and it may be the time for us is short. Who can speak with cold heart to men and women when death is thundering at the door? Or when our Lord Jesus may be at hand?

3. At such a time as this Christians need to continue in *Fellowship*, tightening the bonds of their unity. We need to stand together. What are minor differences before the tragedy of a sin-cursed world? While jealousy and fear and hate are inspiring men to mutual destruction, we have the secret of friendship, comradeship and love. The Christian Church should be to-day an object-lesson to the world. Is she not the body of Christ?

In this hour when nations quarrel the Christian people in them form a spiritual society that knows no racial dividing-line. Are politics to over-ride the fact of the New Birth and to split up the family of God? The things of earth will soon be past: the facts of spiritual experience will out-last the stars.

4. Does not our Lord call us to-day to continue in *Intercession?* When he said that "men ought always to pray, and not to faint," He knew how easily we should grow discouraged about prayer and so not continue in it. But the delay in the answer to prayer is to call forth our faith and develop our patience. God waits to be gracious, and in the best way. Has there ever been a time when intercession was more needed—for our loved ones exposed to peril, for our sons amid the temptations of camps, for our King and Government faced daily by problems of highest urgency, for our nation standing for honour and freedom against a great material threat, for our Allies and for our enemies and for the great world moved to its depths by the convulsions of the hour? More than this, are we not called to plead against the might of unseen forces, against principalities and powers, the world-rulers of darkness, "the spiritual hosts of wickedness"? In private and family prayer, and in the united petitions of God's people, we shall find the power which can overcome all these.

5. The crisis demands also continuance in *Consecration*. We are not our own; we are bought with a price. Our lives and our possessions belong to Him who gave Himself for us in the greatest crisis of all—that upon the Hill of Calvary. In time of War financial problems become acute—for the individual, for the nation, for the church. We cannot afford to let the Saviour's cause suffer. He has given to the World's Evangelical Alliance a work to do for Him on behalf of the people of all nations, especially those in spiritual darkness and need. Let us continue to sustain it, even if this means just now special effort, and perhaps sacrifice.

Finally, let us be of good courage. They that are for us are more than they that are against us. The purposes of God move on to fulfilment, whatever man may do. This is not the first crisis through which the Christian Church has passed. In the year A.D. 410, before Alaric the Visigoth, Rome fell, Rome which for centuries had been the political and religious centre of the world, and there were many despairing hearts. But Augustine saw over the ruins of Rome the splendour of the city that "lieth four-square" and wrote in life's eventide his greatest book "The City of God."

So let us to-day cherish the vision of the things that abide, and especially of Him in whom we trust as Saviour and Lord, who is "the same yesterday, and to-day, and for ever." With Christ, whatever the crisis, we can continue.

The Nation and The War—A Form of Prayer

FOR USE IN CHURCHES, FOR PRIVATE USE, OR FOR GUIDED INTERCESSION AT PUBLIC UNITED PRAYER MEETINGS.

Will be found on pages 179-180. (See also the "Noon Watch" on page 170).

Headquarters Notes

Many thought it was not going to happen, but it has happened and we are at war with Germany, or rather with that part of Germany which represents the cult of force and violence as opposed to justice and liberty. The attack is on all moral and religious foundations. It is a holy war, in which every Christian can and should fight. Unity, mutual forbearance, mutual aid, self-sacrifice, discipline and duty must all come into active service, and with God's help we shall not lay down our prayers or our arms until victory is achieved.

Sursum Corda.—It is a noteworthy fact that the Psalms for the day of the declaration of war, September 3rd, at the very hour that the Prime Minister was about to make his statement, were Psalms 15 and 16. In the first Psalm the following words occur:

"Lord, who shall dwell in thy tabernacle or who shall rest upon thy holy hill?
Even he that leadeth an uncorrupt life and doeth the thing which is right and speaketh the truth from his heart.
He that hath used no deceit in his tongue nor done evil to his neighbour and hath not slandered his neighbour . . .
He that sweareth unto his neighbour and disappointeth him not, though it were to his own hindrance . . .
Whoso doeth these things shall never fall."

And in the following Psalm was the petition:

"Preserve me, O God, for in thee have I put my trust."

On the following day the reading in one popular daily text book much used in private and family worship included the following:

"Take heed, and be quiet; fear not, neither be fainthearted.—Be still, and know that I am God.—Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?—The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

"Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established.

"He that believeth shall not make haste."

So let us lift up our hearts, and respond "We lift them up unto the Lord."

Crisis and Continuance.—On other pages we include some messages on the situation, and the outlook of the Alliance, upon which much responsibility must rest. The messages will speak for themselves. For ourselves and all whom the Alliance represents the appropriate words which come into mind are those of Abraham Lincoln:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away.

"Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said, The judgments of the Lord are true and righteous altogether.

"With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in: to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

The World's Evangelical Alliance and the War.—The following communication has been circulated to the Vice-Presidents and members of the Council of the Alliance:—

12th September, 1939.

"Vice-Presidents and Members of our Council should be informed of the arrangements made for carrying on the work of the Alliance following the declaration of war on September 3rd.

"An Emergency Meeting of the Executive Council was convened for Thursday, September 7th, at which the following Resolutions were unanimously adopted.

"With regard to the Alliance House, although most sister organisations have already moved their headquarters for the duration of the war, into the country, it was decided to remain (at least as long as possible) at Russell Square, and we have consequently made arrangements accordingly. The full staff will remain at work, and already there are indications that new and great responsibilities will present themselves, in the carrying out of which I most earnestly ask your prayers and personal help.

"H. M. Gooch, *Gen. Secretary*."

Resolutions of Emergency Meeting of the Executive Council of the World's Evangelical Alliance which met on September 7th, 1939.

It is hereby resolved at this Emergency Meeting of the Executive Council of the World's Evangelical Alliance to recommend to the Executive:—

(1) That for the purpose of the present crisis, and until the close of the present financial year on March 31st next,—all powers at present vested in the Executive Council are hereby delegated to a smaller body, hereafter to be known as the Emergency Council, of not more than five Members of the present Executive.

(2) That the Council warmly congratulates Mr. H. M. Gooch on the completion on September 1st last of 35 years as General Secretary of the World's Evangelical Alliance, and expresses its approval of his devoted work, wishing for him and Mrs. Gooch the continued blessing of God in all things.

(3) That in this emergency, and in view of the heavy responsibilities of the General Secretary, our present Accountant Mr. H. W. Hall, who has served the Council so faithfully for the past 27 years, be hereby appointed as Assistant Secretary.

The Noon Watch.—Shortly after the outbreak of war in August, 1914, the Chaplain-General to the Forces (Bishop Taylor-Smith) asked that each day AT NOON, when both hands of the clock are lifted together towards heaven, we should all lift up our hearts and prayers to God for a few moments on behalf of our brave Soldiers, Sailors and Airmen, wherever they may be throughout the world. We earnestly hope this noon watch will be repeated throughout the present conflict. We suggest the following prayer:—

"Our Father, we commend to Thy loving care, our brave Soldiers, Sailors and Airmen now serving their King and Country, surrounded by perils and dangers, and often in weariness and discomfort. Thou knowest the places where they are: be Thou to each one a shield and defence, and grant unto them the sense and comfort of Thy presence; through Jesus Christ our Lord. Amen."

The War and United Prayer.—On later pages a Form of Prayer will be found prepared for use at public worship and in gatherings for united prayer. Copies of this Form of Prayer can be obtained from the Alliance House at a nominal charge of 1/6 per 100. Since this Form of Prayer was prepared it has been announced that Sunday, October 1st has been appointed to be observed as a Day of National Prayer. The Form of Prayer referred to above will be found appropriate for use on this day, although as announced by the Archbishop of Canterbury an official form of Prayer, directly applicable to the Church of England only (see the announcement, which follows) is being issued. The following is the official announcement:—

"With the full approval of the King and by an Order of his Majesty's Privy Council dated September 8th, 1939, Sunday, October 1st, has been appointed to be observed as a Day of National Prayer. By the Order I have been directed to prepare a form of intercession to be used in all churches and chapels of the Provinces of Canterbury and York on that day, as well as on such other occasions as each Bishop may appoint for his own diocese.

"Accordingly a form has been prepared, and is being sent by the King's Printers to all incumbent in these Provinces. As the Day of National Prayer is to be a Sunday, the form has naturally been adapted to the regular services of the Church—Holy Communion and morning and evening prayer—containing special psalms, lessons, and prayers. It will be noted that there is a direction between the bidding of the minister and each of these special prayers that there shall be 'a pause for silent prayer.' I hope that this silence will not be a merely momentary pause, but that it will be long enough to give the members of the congregation time for recollection and for making their own personal prayers. The purpose of the prayer which follows is to gather up in one the prayers which will thus have been severally offered:

"The Order in Council applies directly only to the Church of England as by law established. But it is a means by which the State expresses its recognition of God and of the need of Divine help and guidance. The Order will therefore rightly be regarded as national in its scope and intention. I am convinced that the authorities of other

Christian Communions in England, Wales, Scotland, and Northern Ireland will be ready to commend the observance of this Sunday, October 1st, to their ministers and congregations, so that the whole people of the United Kingdom as they enter upon the terrible ordeal of war may be able to join together as one community in committing the national life and cause to Almighty God, and that thus the day may be truly a day of National prayer.

"I venture also to hope that, if this announcement reaches any of the Dominions and Colonies in time, the authorities of the various Churches there may enable their people to join with their brethren in the United Kingdom in this act of united prayer to God.

"'O put your trust in Him alway, ye people; pour out your hearts before Him, for God is our Hope.'

"COSMO CANTUAR."

The Importance of Fellowship and Prayer.—If this war is won Christian fellowship and national prayer will have had much to do with it. The danger is lest an impression should gain ground that the spiritual element is or must be confined within ecclesiastical interpretations, rather than find expression in a community setting, placing Christian unity before Church unity. In this respect it seems unfortunate that the announcement by the Archbishop of Canterbury of the fact that the appointment by or through the Privy Council of the Day of National Prayer on October 1st applies "directly only to the Church of England." Why this distinction at such a time? Is not the present international situation and the great task before us a call to give to our common Christianity a community setting, even more co-operative than exists? Church unity is not the same thing as Christian unity, and many feel the sterilising effect of intermittent communications over the signatures of Church heads, who however moving their appeals can only speak for particular bodies, or groups of ecclesiastical bodies, and not for the much larger body of Christian people who are or may be Christians not because they are labelled this or that, but because they follow Christ.

It is even open to question whether movements under the name of Church unity to-day are not creating in this country, and other countries, a suggestion of dictatorship, which, if not evident in the bud, may likely be seen in the flower. There is some uneasiness about this among those who are humble followers of Christ as Saviour and Lord, and desire to cultivate that evidence of their attachment which centres in service rather than creeds, in kindly thought and action rather than ecclesiastical distinction.

It is to be feared that many are under the impression that Christianity and its practice is restricted to the occasional letters or decrees of Church heads, whereas it is a matter of the heart, which links the believer to the family of God in Christ, which knows no distinctions either of name or race, for "all are one in Christ Jesus."

A Message to Czech Christians.—From the July Meeting of the Executive Council the following message was sent to the Moderator of the Synod of the Church of the Czech Brethren, at Prague.

"The Council of the World's Evangelical Alliance (British Organisation) send their warm Christian greetings. We have read with interest of the proceedings of your Eighth Synod at Prague on June 5th and would especially thank you for the noble message of firm courage and hope that you have addressed to Christian Churches throughout the world. This message has brought to us encouragement and inspiration, and with you we confess anew our love and obedience to our Lord Jesus Christ, the only Lord and Head of the Church.

"We constantly recall with gratitude to God the links that bound together your great Reformer, John Hus, with our own John Wyclif; and when, recently, we remembered again with you the tragic and heroic events of July 6th, 1415, we prayed that we might still be linked together in faith and hope, and in common obedience to our one Lord.

"May God bless and strengthen us all, as we labour—each in our own land—in His service; and may His Kingdom soon come, His will be done, on earth as in heaven.

"On behalf of the Council,

"H. MARTYN GOOCH, *General Secretary*."

Message to the Baptist World Congress at Atlanta, U.S.A.—The following message was also sent to the Baptist World Congress in meeting at Atlanta, U.S.A.:—

Dr. Rushbrooke,

Baptist World Congress Headquarters,

Atlanta, Georgia, U.S.A.

"Council of the World's Evangelical Alliance, British Organisation, assembled in London, send fraternal greetings to the Sixth Baptist World Congress at Atlanta. Recognising with gratitude the historic and present contribution of Baptists generally to the basic principles of the Evangelical Alliance the manifestation of the true unity of the one Church of Jesus Christ, Saviour and Lord; the maintenance of truth and liberty of conscience and worship; and the work of world-wide evangelisation, the Council thank God and send you first Corinthians, chapter twelve, verse thirteen.

"H. MARTYN GOOCH, *General Secretary*."

The following reply has been received:—

August, 2nd, 1939.

H. Martyn Gooch, Esq., M.B.E.,

General Secretary, World's Evangelical Alliance,

19, Russell Square, London, W.C.1.

"Dear Mr. Gooch,

"Your cable of greeting from the Council of the World's Evangelical Alliance, British Organisation, was received with appreciation by the Congress, and I was asked to acknowledge it in due course. I write at the first opportunity following the close of the Alliance Congress.

"With all good wishes,

"Sincerely Yours,

"J. H. RUSHBROOKE."

Message to the Waldensian Church (Italy).—The Waldensian Church celebrated during the early days of September the 250th anniversary of the Glorious Return of Henri Arnaud and his companions from Geneva. The following message was sent to the Moderator of the Waldensian Church Synod on September 1st:—

"Comba, Casa Valdese

Torre Pellice, Italy.

"Unable to be represented as intended at the 250th Anniversary of the "Glorious Return" Council, World's Evangelical Alliance send warm greetings to all, with Ephesians six, ten to eighteen.

"GOOCH, *General Secretary*."

International Protestant Relief.—We sincerely hope that readers of *Evangelical Christendom*, and the Christian public generally, will not conclude that a state of war precludes or will preclude either the need or the ability to express by all possible financial help the sympathy of British Churches and Christians with those representatives of the Continental Protestant Churches suffering, in many ways, through the consequences of war. Such relief and sympathy surely should be a first claim upon our consciences and active co-operation? The World's Evangelical Alliance is in a privileged position to continue as the medium of this ministry of fellowship and sympathy, and appeals for special gifts and funds to enable its work to be widely increased and representative. We hope to say more about this in our next issue. In the meantime let us remember by prayer and liberality the terrible position and sufferings of the Protestants of Poland alone. Many of them, most of them, we know personally, and now they have sacrificed their all, many are refugees, and others, who cannot help themselves, must look over to Britain and appeal for help. Can we deny this? We have also heard quite recently of great privations in Spain, where the food problem as the winter approaches is acute, and distinctions of creed leave the minority at a disadvantage. God give to all of us great hearts filled with love and self-sacrifice. We know the feelings in the countries mentioned, and other countries of Europe, for what has been done—but the present need, and that of the future, is incomparable with the past and becomes insistent in its call and claim upon us all.

"Evangelical Christendom."—Readers of this issue will miss the usual sections devoted to Re-union Notes, Continental Evangelical Life and Work, and World Mission Notes. It has been deemed desirable to confine the present issue to the war and its responsibilities. The sections referred to will be resumed as usual in our next issue (Nov.-Dec.).

Crisis and Continuance

In view of the declaration of war and its inevitable harvest of confusion and difficulty to all alike, we asked a few representatives of Christian life and work to write specially contributed messages for this issue of *Evangelical Christendom*. Following the leading article by the President of the National Council of the Evangelical Free Churches, the further messages will be read with grateful feelings of thanks to those who have written them, all of whom, with many other representatives who would gladly have spoken if invited, realise the importance of the witness and work of the World's Evangelical Alliance in war as in peace.—H.M.G.

By REV. J. CHALMERS LYON

This afternoon at a Committee Meeting the friend who opened with prayer asked that this time of darkness might be a time of discovery. God grant it may. The "black-out" has indeed revealed to us in London the beauty of the stars which in ordinary times we are apt to miss. And these past few days have also disclosed a singular spirit of friendliness and unity among all sections of society.

This is a time big with terrible potentialities. But at such a time we are driven back more than ever upon the great underlying principles of our Christian faith, and some of us are making new discoveries of their strength and preciousness. The fact of God, the final revelation of His glory in the face of Jesus Christ, the facts of God's redeeming grace, His compassion, His holiness, His accessibility, His marvellous patience with us all, His exceeding great and precious promises—all these come home to us to-day with a new power of consolation and assurance.

These are the great basic things of our Christian faith. Here all believers stand on common ground.

These are among the principles that led evangelical believers more than ninety years ago to express their unity by calling into being the Evangelical Alliance in which all Protestant denominations united in the truths of the gospel and the love of the Saviour, have ever since been standing together for the defence of the gospel and kneeling together the world over at every opening year, and in all times of crisis or concern.

This is not a time when the World's Evangelical Alliance should suspend its operations, but rather to extend them. It must carry on, on grounds both of national and internation importance. Happily, next year's programme for the Week of Prayer is in being and has been circulated to the entire world. More than ever is and will be the need for that union of believing hearts in intercessory prayer in all lands.

The work of helping refugees from Spain and Germany is needed more now than ever since they are completely isolated. From personal contacts one could tell heartrending stories of present needs. To readers I would say—You have helped us to succour them, and I know you will continue so to do?

We need a great spiritual awakening. Let us pray for that even now. Let us prepare for a great forward movement when this war shall end. God hasten its end. But while it lasts we must render such service to the Christian community as the Alliance only can by assisting and encouraging believers in all Churches and in all lands.

We think of Poland in her agony, of loving ministries we have seen there on behalf of orphans, sick ones, aged and destitute. How are they faring now? God knoweth. They need our prayers, and will need our renewed help later on. The war will pass—thank God, its madness is but temporary. But the fellowship of saints is for eternity. We have beloved believing brethren in Germany. We pray for them, and they, we know, are praying for us. We must stand fast by the Alliance which brings us all together and has for so long helped us to help one another.

So may I commend to your warm-hearted support this great work. Remember the General Secretary—we do thank God for him and for his great work these past thirty-five years—a wonderful record of God's grace—and our staff, who go steadily on under the strain of these tremendous days.

The Lord reigneth, let the earth rejoice. And indeed, good cause have we for rejoicing in that steadying and eternal truth.

Other things are being shaken and will pass away. But His Kingdom cannot fail. "He must reign till He hath put all enemies under His feet."

From PREBENDARY W. W. CASH
General Secretary of the Church Missionary Society

When the Psalmist told us that God's Kingdom is an everlasting Kingdom he was basing his conviction upon what he knew in his own experience of God. Psalm cxlv expresses a great thanksgiving to God, the Eternal, Whose greatness is unsearchable, Whose wondrous works are visible for all to see, Whose goodness and righteousness are unfailing. The Psalmist tells of God's mercy and compassion, of the glory of His Kingdom and His power, and he sums it all up in the words: "Thy Kingdom is an everlasting Kingdom." He then goes on to say that because of this, "The eyes of all wait on Thee." "The Lord is nigh to all them that call upon Him." Here then is the basic truth for these crisis days. Wars come and wars go, but the Kingdom of God in all its spiritual vitality cannot be shaken.

The second factor in the situation is the relation of our religion to a world at war. What is the Christian position? Christ came as the revelation of God to man. He came as the Word of God to the whole human race. He came as the Father's only Son to God's world-wide family, estranged from Him, it is true, by sin, but nevertheless God's creation. Christ therefore was God's authentic voice to the world. He spoke the word of reconciliation and the word of peace to a world sundered and divided racially and nationally, to a world of aggression, hatreds, wrongs and war, and He made it clear that only by reconciliation first to God could man find the way of peace with the rest of the world.

Christ offered mankind a way of life that would unite all nations in a true brotherhood. It was to be a way of worship, service and love, out of which would come righteousness, justice and goodwill. Christ gave standards of conduct that would make aggression impossible, and that would right the wrongs of the world. He made moral demands upon all who accepted Him that when applied would be as the salt of the earth. He founded a Kingdom which was to embody all this, a Kingdom vaster than any dominion of the Cæsars, wider than the empire of Napoleon, a Kingdom that would embrace all nations and unite them in a common purpose and will.

The future of the world therefore depended upon men and nations accepting the Gospel and obeying the voice of God in Christ. It depended also upon the universal application of the Gospel because God's message was to all peoples. He commissioned His disciples therefore to proclaim it throughout the world.

War comes upon us because men reject Christ. A short time ago a German writer stated that Germany no longer wanted the lowly Nazarene but instead a militant figure in agreement with the Nazi cause. Here was a deliberate rejection of the standards of Christ. At the Nuremberg Conference three years ago a large picture was displayed of Herr Hitler. Over it was written the text: "In the beginning was the Word." Here was the substitution of a national leader for the Prince of Peace, the attempt by a group of National Socialists to make the voice of Hitler as the voice of God. Christ—the Word of God to man—rejected and Hitler exalted as the divine word to the German people. We face therefore a struggle not really between German and British people but between a new and ruthless pagan system and Christian civilisation. Christian values and standards have lost their meaning in the creed that "might is right."

The war in the Far East should not be isolated from our European conflict because aggression in China is based upon the same cold-blooded calculating cruelty that aggression is justified if the interests of a nation demand it. We share therefore in the conflict with our Chinese brethren, and we work and pray for the day when this evil force will be overthrown.

It is an important fact in the present situation that after more than a century and a half of the modern missionary enterprise the Church Universal is visible and operative in every part of the world. The Madras Conference of December last brought this out very clearly, and when seventy nations sat down together to study world-wide evangelisation they represented a spiritual force transcending barriers of race, triumphing over hatreds and bitterness of war, and presenting to the world an example of unity and fellowship in Christ that was deep and

real. As we study, therefore, the essential message of the Gospel, God's Word to the human race, and as we seek to exercise in these days of war our ministry of reconciliation, it is clear that missionary work is more essential now than ever. The witness of the Church on a world scale to God's way of redemption for man is the Christian's supreme task to-day. God calls us to be fellow-workers with Him in this task. To do this we must as Christians have a true conception of God and not blame Him for our sins and failures. Let us hold fast undimmed our faith in God's purposes of love for mankind. Let us co-operate with God by a new consecration of our lives to His service. Let us keep ourselves free from all bitterness and hatred. Our Lord said: "When ye see these things come to pass, look up, lift up your heads, for your redemption draweth nigh."

From THE REV. W. J. NOBLE

Secretary of the Methodist Missionary Society and Chairman of the Standing Committee of British Missionary Societies

Nothing is more important, in the days through which we are being called to pass, than a proper sense of proportion and an unimpaired sense of values. We are so prone, in times of crisis and emergency, to allow the things that matter most to be relegated to the background of our action, our thinking, and our prayer. There is so much to be done, so many important and indeed vital necessities to be met, and the danger is that we should come to suppose that these are the only ones that have survived, or that need to be reckoned with.

But now, of all times, it is essential to remember that spiritual values are paramount. It is for these that we rightly claim to be fighting the present war. It is a clash of cultures which are irreconcilable—the Christian and the pagan. Some of the weapons of our warfare are inevitably material, but it is a spiritual conflict in which we are engaged. It is a conflict for the enfranchisement of the spirit of man from every kind of slavery, and the agency of that enfranchisement—the only true agency—is the full Gospel of our Lord Jesus Christ. When the guns and the bombs have fallen silent, that Gospel of reconciliation will more than ever be necessary. But it is necessary now. The Christian Church operates across all national frontiers; it is not and must not be regarded as a merely national concern. It is the one world-wide organisation, whose members, even when their countries are at war against one another, must continue to preserve their common affection and, however difficult it may be, their fellowship. The Holy Church throughout all the world, to which all belong who love the Lord Jesus in uncorruptness, must continue, through whatever distresses, to carry out its divine mission amongst all mankind. At the heart of all this storm there must be in every nation those followers of Christ who are able by His power to preserve the unity of the Spirit in the bond of peace.

The World's Evangelical Alliance links together vast numbers of such people in every land. From some of them we are sundered for a time by war. But we abate no jot of our sincere patriotism when we say that we look forward to the day when all the ways will be open again into the hearts of men and women of all countries for the message of the Gospel and the fellowship it brings. In the meantime, the Alliance, which stands for the unity of Christians in a world where the Evangel of Christ shall have full scope, must continue its witness and its work. It may be that God will lead it out into new methods of service in these days, but it must at all events be equipped to maintain its world-wide witness, and never more than now did it need the prayer and support of Christian people.

From REV. THE HON. W. TALBOT RICE, M.A.

We have entered with complete unity all over the British Empire, with one aim and heart and will, upon a great and solemn crusade against a terrible public evil in Europe. There must be a great united effort of all forces to combat this evil—material, intellectual, moral and spiritual. The Church of Jesus Christ has to play specially a spiritual part. The conflict is against spiritual wickedness in high places; we wrestle not only with flesh and blood. We must all join in this fight, Christians above all as Prayer Warriors, in the name and strength of the Warrior Lamb of Revelation xix. We must carry on the warfare,

under His leadership, for His glory, and relying on Him for victory over the forces of evil which are persecuting, oppressing, enslaving men and women who ought to be free, and small nations which have a right to live their own life.

The World Evangelical Alliance has again and again called Christian people all over the world to united prayer in times of crisis and in days of danger to the Kingdom of Christ. Such are these days. The visible or invisible army of praying warriors all over the world should realise this call to united prayer. We are Christ's, one in Him and with Him, our Head, our Leader and King. All war costs, and the prayer war must be costly. Let us meet it together and understand more deeply than ever the oneness of all Christ's people in Christ at the throne of grace. This is a great, sacred and solemn service of God and men to which we are called, and we must not fail.

The Prayer of Parliament

By THE BISHOP OF NORWICH

PRAYER USED AT THE OPENING OF THE SITTINGS OF THE HOUSE OF LORDS

Almighty God, by whom alone Kings reign and Princes decree justice; and from whom alone cometh all counsel, wisdom and understanding; we Thine unworthy servants, here gathered together in Thy Name, do most humbly beseech Thee to send down Thy Heavenly Wisdom from above, to direct and guide us in all our consultations; and grant that, we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of true Religion and Justice, the safety, honour and happiness of the King, the publick wealth, peace and tranquillity of the Realm, and the uniting and knitting together of the hearts of all persons within the same in true Christian Love and Charity one towards another.

It is the best things which unite men firmly, the very best. We can think of combinations founded on self-interest between individuals and nations. These do not last, if there is no moral bond of sympathy or of cultural attraction to what is beautiful.

We are all united at the present time, and we shall be all the more closely bound together if we make no secret of our loftiest motives.

We often lose power by our everlasting hesitation to show ourselves openly, simply, wholeheartedly on the Christian side. "Ours is a Christian land," so said Archbishop Davidson on a famous occasion, and it is the Christian bond which touches the deepest things in our nature.

There are times when we are right to be cautious, argumentative, and precise in defining the points which divide us in our belief. We have to be loyal to the truth as we see it lest we carry that tolerance, which is first cousin to indifference, too far. But this is no time to dwell on the careful qualifications which take the edge off our common faith In single-hearted devotion we now declare our common allegiance to the Christian standard and to Him who gave it.

Our Highest Loyalties

There is in English men and women a "conventional irony" which leads them to hide their deepest selves. Frequently foreigners do not believe in our purpose or the fixity of our determination. They do not take us seriously. It is the same kind of irony which induces us to cloak our innermost motives and our highest loyalties, and the things which are most real and dear to us. We cannot do this to-day.

And we thankfully remember that many who would not pronounce themselves as Churchmen or out-and-out Christians, who do not share our Christian beliefs, yet respect the ways of our Master; and at second hand they have come under the spell of His influence, through His words and through those who have, in all the centuries, acknowledged Him in His plenitude, and have recognised His power within, as well as His constraining example from without. And we who are His disciples have no right to say to them that if they adopt the Christian position they must necessarily follow such-and-such a policy in the conduct of affairs, even though it may appear to ourselves as inevitably following on our own apprehension of the Christian ethic. Every man and women who refers and defers to the divine Master will at least find a personal inspiration to guide him and will stand up to-day for the right as under that guidance he sees it.

A Remarkable Scene

It was a remarkable scene when the House of Lords for the second and third and fourth time re-assembled and heard the Foreign Secretary's speeches and approved his noble utterance, "Our conscience is clear." There were many present to whom the beautiful prayer used at the opening of a sitting must have directly appealed.

This is a Christian prayer, no doubt of it. It raises us above the level of the *moral* outlook which has been eloquently put before us in recent months. Truly we need that moral outlook; the idea of "moral re-armament" has reached the hearts of large numbers. But as a Christian nation we look higher still, though we are eager to acknowledge our great debt to those who obey the call to honourable, moral ideals in public and private dealings.

As we turn our eyes behind the Christian era, we respect the *ius gentium*, as the Roman phrased it. We can understand how the audience stood up in the Roman theatre when they heard the words in the play—"*Homo sum humani nihil a me alienum puto*"—recognising the noble breadth of their range, quite beyond the immediate commonplace reference. This appeal of men as men to men we can still make our own: *mentem mortalia tangunt*. We are among those who do feel bound to make the concerns of others their own.

And now, among the sufferings and anxieties of the world, we cannot refuse a place in our admiring sympathy for his Majesty the King and for the Ministers of the Crown with their staff, who have, day in and day out, in these last weeks, been working with unbroken assiduity. What a splendid record they show of devoted service to the country! We would like them to know, not only that they have behind them a humanitarianism, however lofty, but also that they are backed by the sentiments and purpose of a Christian community. No doubt the people are often careless and neglect their regular worship; but in times of personal, family, and national need, you will find them on their knees in the House of God.

There are thousands and thousands who would be disappointed if those who direct the fortunes of the Empire omitted the highest appeal of all; if they merely aroused in them the spirit of indignation or self-confidence, and did not keep them near to the stream of Christian intercession rising all over the country, and, very specially, close by the Houses of Parliament, in the great Shrine where in the Coronation service we dedicated our national life to God.

It will not, it is hoped, be considered inappropriate if the Bishop who led the prayers in the House of Lords last week, ventures to speak in this way. The Church of England, whose servant he is, is the National Church, the Church of the Nation, the primary bulwark and interpreter of our National Christianity. On an occasion like this, who quarrels with it? Who is jealous of it? Who is not eager for its lead? It is felt all round that One is our Master; all we are brethren. When we come to think of the Master and the Brotherhood, we cannot leave out of account those who in Europe, whether ranked as our friends or foes in the conflict, are in spiritual sympathy with us. Still more we welcome into our thoughts and fellowship our cousins across the Atlantic, who share our noble version of the English Bible, with its Gospel of Salvation and service, and treasure it, as we do, for the exaltation of character and for the judgment of values.

There are those who will say that it is a mark of the craven-hearted to pray, that we ought to rely upon ourselves and to impress the world that we are doing so. Perhaps there is something to be said for such a view, if we fix our eyes upon the ground and regard our individual and national life as just of the earth, earthy, and not holding within it the spark of the divine afflatus of which the ancients spoke. But this is just what we do not wish to do.

An Estimate of Prayer

We do not wish to think of ourselves as having had only a materialistic origin, and as being confined within the limits of the development of animal life. We are more than the natural upshot of biological and other forces. We have a power of fellowship with the Divine. It is the capacity for such fellowship which is the highest human capacity; and it constantly expresses itself in prayer and in a steady confidence in God as One who invites our confidence.

I suppose that our prayer first took the negative line of asking for deliverance from the horrors of war. Why not? Why may not we pray for deliverance from all evil. Very likely in our times of anxiety we come nearer to a just estimate of prayer. It is when we coldly stand back that we raise the difficulties, and inquire whether God will change His purpose on our account, forgetting that in God's eternal purpose our prayer may have an integral place. It may indeed be an utterly meaningless phrase to ask what God, in His infinite and timeless providence, *would have done* if we had not prayed. The pity of it is that there are many who only pray when they are in the grip of anxiety, and make no habit of prayer or of acknowledging their dependence upon the Almighty—the all-sovereign (for this is what the word means)—at other times. Perhaps it is this neglect that has led to the criticism mentioned that prayer belongs to the timid and craven-hearted. In fact, it is the cordial of the brave, which makes them do and dare things from which timidity would lead them to shrink.

No one could ever want war, which cannot truly and firmly settle anything; in it all are loosers, no one wins what is worth having. That only comes from peace, and here we reach the positive, constructive subject of a larger and grander prayer, namely, the lasting establishment of unity, peace, and concord among the nations. An elementary knowledge of Christian teaching tells us that force cannot provide such a peace. It can only be secured upon a basis of righteousness, a righteousness which is divine in its origin, in its maintenance, and in the goal of " the uniting and knitting together of the hearts of all persons and estates " within our own country and in other lands through a world-wide comradeship " in true Christian Love and Charity one towards another."

(By kind permission of the "Sunday Times.")

Universal Week of Prayer, 1940

In view of the international situation, as far back as last June steps were taken to ensure that communications were made earlier than usual to the many thousands in all countries who represent the Alliance, and undertake the arrangements for the observance of the Universal Week of Prayer. The Bible and Missionary Societies very kindly co-operated in this, and many will be thankful to know that the Week of Prayer next January has thus been fully provided for. It remains for those at home to realize how important is, and will be, the call to make arrangements in good time for the local observance (it is hoped in every city, town, and village in the United Kingdom) of the Week of Prayer, which falls during Sunday, January 7th, to Sunday, January 14th, 1940. We are sending out this month from the Alliance House, translations of the universal topics for prayer in Cigogo, Swahili, Luganda, Welsh, Spanish, and German. All these are printed in London, and it was possible to circulate the programme in Germany prior to the outbreak of war.

It is possible that, with lighting restrictions, evening meetings may be difficult. It is hoped that this difficulty may be overcome by the local united meetings being arranged in the afternoons, or even in the mornings; and, of course, attention should be drawn to the fact that where it may be impossible to arrange for united meetings the topics for prayer are available and can be used at individual church services, and at family worship.

THE NATION AND THE WAR

A Form of Prayer

FOR USE IN CHURCHES, FOR PRIVATE USE, OR FOR GUIDED INTERCESSION AT PUBLIC UNITED PRAYER MEETINGS.

[*Suggested Scripture Readings, Psalms 46. 91. 145.*]

An Act of Homage

Low at Thy feet we gather, O God, as we bring to Thee our lauds and our litanies. In ourselves we have not that which Thou demandest, but we seek the aid of the Holy Spirit to help our infirmities, and because none seek in vain.

We humbly adore Thee.

We come with assurance that Thou Who hast redeemed the world through Jesus Christ art supreme among the nations; that Thou doest as Thou wilt in the armies of Heaven and amongst the inhabitants of the earth; and because Thou art never taken unaware, never baffled, never unmindful of Thine own.

We humbly adore Thee.

Worlds on worlds are hanging on Thine hand, life and death are waiting Thy command, yet hast Thou regard to the humble, and savest such as be of a contrite spirit. Because Thou hast called us here to Thy throne, hast given us access in the Name of Jesus Christ, and now regardest us in love.

We humbly adore Thee.

As a father pitieth his children, Thou dost pity us; as a mother comforteth, Thou dost comfort. Thy love is as great as Thy power, and neither knows measure nor end. Because of Thy tenderness toward us in all our sorrow and failure, O Lord.

We humbly adore Thee.

Unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

An Act of Thanksgiving

Together we desire to thank Thee for Thy grace to each one of us, for Thy Salvation, Thy Providence, Thy Gifts, Thy Discipline, Thy Ministers:

We praise Thee, O God.

For Thy holy Church throughout all the world, and for all those who in these dread days and hours are finding their way to Thy side:

We praise Thee, O God.

For the Land of our birth, the Empire of our inheritance, the memory of our sires, and the hope of our sons: *We praise Thee, O God.*

For the great age in which Thou has cast our lot, for the whole world awake, for the thoughts that tremble in men's minds and the desires that throb in their hearts.

We praise Thee, O God.

For Thy guidance and help which led us, all unworthy as we are, to champion the cause of the weaker, to love honour more than ease, to sacrifice life for liberty, and treasure for truth. *We praise Thee, O God.*

For Thy signal help in the valley of decision, for Thy mercy in our failings, Thy patience when we have boasted, and Thy favour and help in the day of fear.

We praise Thee, O God.

For the upraising of our kin across the seas, for the loyal heart of India, and for the lofty spirit of our allies: *We praise Thee, O Lord.*

For the millions, both of men and women who have flocked to the flag, for the willing spirit of the people at home under necessary restrictions, and the call to service, and for the calm and confidence prevailing everywhere.

We praise Thee, O God.

For the stream of Prayer rising day and night to Thy Throne, for the sympathy of neutral nations, and for the hope that God will bruise Satan under our feet shortly. *We praise Thee, O God.*

Unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion, and power, both now and for ever. Amen.

(See Next Page)

An Act of Confession

That Thy Church is slow to regain its corporate witness; that we have been ensnared by our civilisation and philosophies; that often we have gloried in our shame, and trusted in our riches: *Forgive us, gracious Saviour.*

That we have trusted in our own wisdom and strength, and have too often neglected Thee; that so often we have lived lives that are profane, forgetting the Sabbath of the Lord, which should have sanctified all other days; the family of the Lord, which should have beautified all other relationships; and the Book of the Lord, which should have ennobled all other literature:
Forgive us, gracious Saviour.

That our hearts, not fully knowing Thee, have often faltered; and our eyes, not clearly seeing Thee, have often been weary; that in the haughtiness of our minds we have sought to be independent of Thee, Who art our only Helper and Defence: *Forgive us, gracious Saviour.*

That there has been uncharity in our zeal, intolerance in our devotion, impatience in our endeavour, and listlessness in our service: *Forgive us, gracious Lord.*

Unto Him Who loved us, and hath washed us from our sins in His own blood, and hath made us to be a kingdom and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen.

An Act of Intercession

We implore Thy blessing on our beloved King and Queen, on all who guide and influence public affairs, on the Admirals of the Fleet, the Generals of the Army, and the Marshals of the Air Force.
Hear us, we beseech Thee, O Lord.

For our Sailors and Soldiers, at sea or on active service on land, for all those whose perilous service is in the air, and for those in camp and in training.
Hear us, we beseech Thee, O Lord.

For the wounded and the dying, for those who mourn their dead or taste the more bitter sorrow of uncertainty, and for those in captivity and bondage, especially in concentration camps, we entreat Thy comfort and deliverance.
Hear us, we beseech Thee, O Lord.

We pray for our Allies, that, kept true to the sacred cause they have undertaken, and to each other, they may in Thy mercy be also true to Thee.
Hear us, we beseech Thee, O Lord.

That, in the fateful months that are now upon us, there may be a steadying of purpose that shall keep us from flinching when the sword smites deep, and a strengthening of courage that shall enable us to endure to the end.
Hear us, we beseech Thee, O Lord.

We pray for the maintenance of a spirit of love and equity even in the midst of strife and war; and for all those suffering persecution on account of their faith in Christ Jesus.
Hear us, we beseech Thee, O Lord.

That victory may soon be granted to us and our Allies; that the eyes of Thy servants may be gladdened by the advent of peace; that those who are worsted in the fight may be blessed in their defeat; that those who win may not be destroyed by their victory; and that the coming and day of Christ's Kingdom may soon dawn on the world of darkness. *Hear us, we beseech Thee, O Lord.*

The Lord's Prayer

And now unto Him who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus, unto all generations, for ever and ever. Amen.

Glory be to the Father, to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The grace of our Lord Jesus, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen

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Copies of this "Form of Prayer," price 1s. 6d. per 100 post free, can be obtained from the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. (All rights reserved.)

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1940.

Sunday, January 7th, to Sunday, January 14th, 1940

(INCLUSIVE)

FOREWORD.

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 7th, and Sunday, January 14th, on the texts suggested for this purpose (see page 183). They are also asked to urge their congregations to make use of the topics for Prayer at Family Prayers, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every country call upon the Name of our Lord Jesus Christ, their Lord and ours.

BROTHERS AND SISTERS IN CHRIST JESUS,

In the name of our Lord Jesus Christ, and by invitation of the World's Evangelical Alliance, we are called to devote the first complete week in 1940 to united Prayer and Intercession. Let each of the days, from January 7th to 14th, be days in which Prayer shall have the first place in our life and service. The sacrifice needed, to make room for this, will be a wise redeeming of the time.

The distraction and anxiety of the world challenge us, who believe in Christ, to make Him manifest as the true supply of all real needs, the way of our only deliverance, the substance of our one true hope.

Year by year it becomes more evident that the trouble from which all other troubles spring is man's determination to set himself instead of God in the centre. That is the essence of sin. For that, one cure and only one is offered—the Cross of Jesus Christ.

How clear it is that our main anxieties would be ended if men would love their neighbours as themselves. There would still be problems of adjustment as men sought the ways of giving to every different group its opportunity of fullest development in the harmony of the human family; but there would be nothing that could occasion war.

Yet how can we learn to love our neighbour as ourselves? We can love our friends, but not all with whom we have to do, including those whom we naturally dislike or despise; yet these are our neighbours, as our Lord shewed us in the parable of the Good Samaritan. How can we learn to love them?

There is one way, and only one; it is that we first learn to love God, Who loves all of them; then for His sake we shall begin to love them too.

But how can we learn to love God? Again there is but one way—the way that God Himself took when He shewed His own love in the Life and Death of Jesus Christ. "We love, because He first loved us."

Here is our first duty—to abide in Christ, in Whom the Divine love is disclosed, and to proclaim the Gospel of that love to all mankind.

For nations and races as well as individuals, in the affairs of time no less than in eternity, "there is none other Name under heaven given among men whereby we must be saved."

We are, Your fellow-servants in Christ Jesus.

WILLIAM EBOR, *Archbishop of York.*
ARTHUR DUBLIN, *Archbishop of Dublin.*
ARCHIBALD MAIN, *Moderator of the General Assembly of the Church of Scotland.*
A. F. LONDON, *Bishop of London.*
ALWYN DUNELM, *Bishop of Durham.*
FRANCIS BATH & WELL, *Bishop of Bath and Wells.*
E. W. BIRMINGHAM, *Bishop of Birmingham.*
PERCY BLACKBURN, *Bishop of Blackburn.*
ALFRED BRADFORD, *Bishop of Bradford.*
C. S. BRISTOL, *Bishop of Bristol.*
HENRY CHELMSFORD, *Bishop of Chelmsford.*
GEORGE CICESTR, *Bishop of Chichester.*
JOHN DERBY, *Bishop of Derby.*
CHARLES EXON, *Bishop of Exeter.*
JOHN GUILDFORD, *Bishop of Guildford.*
LISLE HEREFORD, *Bishop of Hereford.*
EDWARD LICHFIELD, *Bishop of Lichfield.*
NUGENT LINCOLN, *Bishop of Lincoln.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
GUY MANCHESTER, *Bishop of Manchester.*
HAROLD NEWCASTLE, *Bishop of Newcastle.*
B. NORWIC, *Bishop of Norwich.*
CLAUDE PETRIBURG, *Bishop of Peterborough.*
GEOFFREY RIPON, *Bishop of Ripon.*
MARTIN ROFFEN, *Bishop of Rochester.*
W. G. ST. EDM. & IPSWICH, *Bishop of St. Edmundsbury and Ipswich.*
NEVILLE SARUM, *Bishop of Salisbury.*
LEONARD H. SHEFFIELD, *Bishop of Sheffield.*
WILLIAM SODOR & MAN, *Bishop of Sodor and Man.*
RICHARD SOUTHWARK, *Bishop of Southwark.*
HENRY SOUTHWELL, *Bishop of Southwell.*
J. W. TRURON, *Bishop of Truro.*
CAMPBELL WAKEFIELD, *Bishop of Wakefield.*
ARTHUR WORCESTER, *Bishop of Worcester.*
J. J. WILLIS, *Assistant Bishop of Leicester.*
GILBERT MONMOUTH, *Bishop of Monmouth.*
W. T. St. ASAPH, *Bishop of St. Asaph.*
KENNETH BRECHIN, *Bishop of Brechin.*
JOHN GLASGOW & GALLOWAY, *Bishop of Glasgow and Galloway.*
WILLIAM MEATH, *Bishop of Meath.*
J. CLOGHER, *Bishop of Clogher.*
ROBERT CORK, *Bishop of Cork, Cloyne and Ross.*

J. IRVINE DERRY, *Bishop of Derry and Raphoe.*
JOHN F. DOWN, *Bishop of Down and Connor and Dromore.*
H. E. KILLALOE, *Bishop of Killaloe; Kilfenora, Clonfert, and Kilmacduagh.*
EDWARD KILMORE, *Bishop of Kilmore and Elphin and Ardagh.*
FORD OSSORY FERNS & LEIGHLIN, *Bishop of Ossory, Ferns and Leighlin.*
JOHN W. TUAM, *Bishop of Tuam, Killala and Achonry.*
J. M. RICHARDSON, *Moderator of the General Assembly of the Presbyterian Church of England.*
RICHARD PYKE, *President of the Methodist Conference.*
J. ERNEST JAMES, *Chairman of the Congregational Union of England and Wales.*
F. T. THOMSON, *President of the Baptist Union of Great Britain and Ireland.*
JAMES HAIRE, *Moderator, Presbyterian Church of Ireland.*
C. H. SHAWE, *Presiding Bishop of the Moravian Church in England.*
R. GARRETT ROBERTS, *President of the Welsh Methodist Assembly.*
W. R. WATKIN, *President of the Baptist Union of Wales.*
H. HARRIS HUGHES, *Moderator of the Presbyterian Church of Wales.*
J. MORGAN JONES, *Chairman of Union of Welsh Independents.*
JOHN WILLIAM EWING, *President, National Council of Evangelical Free Churches.*
ROBERT BOND, *Moderator of the Federal Council of Evangelical Free Churches.*
EVANGELINE BOOTH, *General, Salvation Army.*
A. H. WILKINSON, } *Secretaries.*
JOHN R. TEMPLE, }
British and Foreign Bible Society.
ROBERT F. CHISHOLM, *General Secretary, National Bible Society of Scotland.*
R. MERCER WILSON, *General Secretary, United Society for Christian Literature.*
BRYAN W. ISAAC, *Secretary, Church Pastors Aid Society.*
WILLIAM PATON, *Secretary, International Missionary Council.*
W. WILSON CASH, *General Secretary, Church Missionary Society.*

N. B. HUDSON, *Secretary, Society for the Propagation of the Gospel in Foreign Parts.*
H. E. HYDE, *Home Secretary, Missionary Council of the Church of England.*
F. BATE, *Secretary, Colonial and Continental Church Society.*
A. M. CHIRGWIN, *General Secretary, London Missionary Society.*
W. J. NOBLE, *General Secretary, Methodist Missionary Society.*
H. WILLIAMSON, *Foreign Secretary, Baptist Missionary Society.*
W. H. ALDIS, *Home Director, China Inland Mission.*
DANIEL H. C. BARTLETT, *Hon. Secretary, Bible Churchmen's Missionary Society.*
A. J. MORTIMORE, *Clerical Secretary, Church of England Zenana Missionary Society.*
HERBERT S. GREGORY, *General Secretary, Zenana Bible and Medical Mission.*
JAMES RAE, *Foreign Missions Committee of the Presbyterian Church of England.*
HERBERT G. PERQUET, *Secretary, South Africa General Mission.*
S. GORDON DICKENS, *General Secretary, South American Missionary Society.*
A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*
C. H. GILL, *Secretary, Church Missions to Jews.*
ARTHUR G. PARRY, *Secretary, British Society for the Propagation of the Gospel among the Jews.*
JAMES KELLY, *General Secretary, World's Sunday School Association.*
THOMAS COCHRANE, *World Dominion Movement.*
Z. F. WILLIS, *General Secretary, National Council of Y.M.C.A's.*
HILDA GRENFELL, *National President, Y.W.C.A. of Great Britain.*
AMY E. MILLER, *Chairman of Council, Christian Alliance of Women and Girls.*
H. W. FOX, *Hon. Secretary, British Christian Council for International Friendship, Life and Work.*
WILLIAM D. L. GREER, *General Secretary, Student Christian Movement.*
HENRY MARTYN GOOCH, *General Secretary, World's Evangelical Alliance (British Organisation).*

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the oecumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives to whom the Universal Programme is circulated for signature, and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 7th, to Sunday, January 14th, 1940

SUNDAY, JANUARY 7th, 1940

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES:

"The Most High God ruleth in the kingdom of men and He setteth up over it whomsoever He will" (Daniel v. 21).

"The devil said unto him, to thee will I give all this authority and the glory of them; for it hath been delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt fall down and worship me, it shall all be thine" (St. Luke iv. 6-7).

"When Thy judgments are in the earth, the inhabitants of the world learn righteousness" (Isaiah xxvi. 9).

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (St. Luke xii. 32).

"Apart from Me ye can do nothing" (St. John xv. 5).

"In the world ye have tribulation; but be of good cheer; I have overcome the world" (St. John xvi. 33).

MONDAY, JANUARY 8th, 1940

OUR INHERITANCE: THANKSGIVING AND CONFESSION

THANKSGIVING:

For the coming of the Gospel to our land.
For the lives of faithful disciples in time past.
For all who have died in the faith of Christ.

CONFESSION:

That we have not studied the Gospel as we should.
That we have not prized sufficiently the example of the saints.
That we have not given our witness with unflinching courage.

PRAYER:

That the Word of God may have free course and be glorified.
That we and all Christian people may bear witness by our lives to the power of Christ.
That we may be brave to endure whatever loyalty to our Lord may bring upon us.

SCRIPTURE READINGS: Isaiah li. 1-6; Psalm cvii. 1-9; 1 Peter i. 1-10.

TUESDAY, JANUARY 9th, 1940

THE UNIVERSAL CHURCH: ONE, THOUGH DIVIDED

THANKSGIVING:

For the increasing sense of fellowship among all Christians.
For the spiritual unity manifested in the series of recent World Conferences.
For the vision of a Christian fellowship overleaping all natural divisions of men.

CONFESSION:

That we have cared more for our own tradition than for the Word of God.
That we have often been blind to the working of the Holy Spirit in religious fellowships other than our own.

PRAYER:

That God will guide us into the way towards Christian unity which corresponds with His will.
That we may be filled with eagerness for unity with all our fellow Christians in witness to the world.
That Christians of the various nations may so truly love one another that they will unite their several nations together in goodwill and peace.

SCRIPTURE READINGS: Isaiah xix. 19-25. Zechariah viii. 20-23. St. John xvii. 20-26.

WEDNESDAY, JANUARY 10th, 1940

THE DISTRACTED WORLD: NATIONS AND THEIR RULERS

THANKSGIVING:

That amid all the turmoil of our times the Gospel is still proclaimed and the Word of God is prized.
That Christians in all lands are seeking afresh the meaning of their faith for these times.
That the followers of Christ are ever more deeply conscious of their unity.

CONFESSION :

That we have not made the Gospel the rule of our political and civic life.

That we tend to prize our national loyalties above the loyalty to all who acknowledge Jesus Christ as God and Saviour.

PRAYER :

That the whole Church may be filled with evangelistic zeal.

That we and all who love the Lord Jesus may find in Him our unity and our peace.

That God will so guide with His Holy Spirit the peoples and rulers of all nations that justice, goodwill and peace may be established throughout the world.

SCRIPTURE READINGS : Psalm 93. Ephesians ii. 11-22. Revelation v.

THURSDAY, JANUARY 11th, 1940

MISSIONS : THE ASCENDED CHRIST, AND THE INCREASING CHURCH

THANKSGIVING :

For the mighty Resurrection and glorious Ascension of our Saviour, Jesus Christ.

For His Apostles, Prophets, Evangelists, Pastors and Teachers sent forth in all ages over all the world.

For the spread of His Gospel and increase of the Church which is His Body in our own time.

CONFESSION :

That we have so often forgotten the victory over evil won, once and for all, by Jesus Christ.

That we have been slow to do our part in carrying His Gospel through the world.

That we have been ineffective witnesses in life and utterance to His truth.

PRAYER :

That God will bless His missionary servants and crown His work, committed to them, with success.

That He will kindle in all our hearts the fire of love to Him and to our neighbours which will consume our lusts and send us forth to be His witnesses.

That nations called Christian may so order their social life as to become beacons for the peoples of the world, lighting their way to the Lord of Life.

SCRIPTURE READINGS: Daniel vii. 9-14; Acts i. 1-11. St. Matthew xxviii. 16-20.

FRIDAY, JANUARY 12th, 1940

THE TRIUMPH OF THE CROSS : HOME LIFE, AND EDUCATION

THANKSGIVING :

For the love of Christ Jesus our Lord unflinchingly constant through all the agony of the Cross.

For the grace of God whereby we have been given the saving knowledge of that love.

For all that we owe to parents or teachers who made known to us the love of God in Christ Jesus.

CONFESSION :

That our hearts are so cold in spite of all that Christ has borne for us.

That we have not in ourselves, and in our homes submitted ourselves to the rule of the Cross, nor let it so mark our lives as to be the chief source of our influence over those committed to our care.

PRAYER :

That every Christian home and school may be a channel of the love of God manifested on the Cross.

For all those who suffer persecution, especially those who suffer for their faith.

That they may be brave and constant in suffering, and speedily be relieved.

That from their endurance a new loyalty to the Lord may be kindled in men's hearts.

SCRIPTURE READINGS : Isaiah liii. 4-6, 10-12. Hebrews xii. 1, 2. St. John xii. 20-32.

SATURDAY, JANUARY 13th, 1940

THE CONQUEST OF THE WORLD : HOME MISSIONS, AND THE SALVATION OF ISRAEL

THANKSGIVING :

For the signal victories of the spirit of Christ in the history of men, such as the abolition of slavery.

For the new anxiety to conform the social order to the mind of Christ.

For the assurance that in Christ the world is already conquered.

CONFESSION :

That we have so deeply compromised with the spirit of the world.

That we have been indifferent to social injustice.

That we have lacked confidence in the power of Christ to transform both individuals and society.

PRAYER :

For the speedy fulfilment of God's promises concerning Israel.

For all Missions seeking the salvation of the Jews.

That we may at all times seek first God's kingdom, and His righteousness and justice.

That ours may be the faith which is the victory that overcomes the world.

SCRIPTURE READINGS: Psalm 72. Jeremiah i. 4-10. Romans xi. 25-36.

On Sunday, January 14th, special Sermons will be preached in many Churches on Christian Unity, with corresponding arrangements for united Communion in accordance with the principles and regulations of the several Denominations.

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Catholic, Apostolic and Scriptural Authority for Belief

BY CANON W. P. HARES
(C.M.S. Gojra-Punjab, India)

A reply to one published by H. B. HARVEY, London, entitled, CATHOLIC AUTHORITY FOR BELIEF, by a Convert and which bears the IMPRIMATUR of Petrus, Epus. Southwark.

This pamphlet takes the form it does in order to answer paragraph by paragraph the questions asked and statements made by a **CONVERT** (to Rome). The headings of the paragraphs are the same as those in the pamphlet now examined, with several others added.

1. What is the Church?

The Church is the union of all those persons who believe the Lord Jesus Christ to be their Divine Lord and Saviour, who are united to Him by a living faith, who believe the doctrines taught by Him and His Apostles, and make use of the two Sacraments ordained by Him, *viz.*, Baptism and the Holy Communion.

Although **CONVERT** here states that "the Bishop of Rome is the Vicar of Christ, the Successor of St. Peter, appointed by Christ to be the Head of His Church on Earth," we can find no account of his appointment in Holy Scripture, and the Bishop of Rome is not mentioned even once in the New Testament. He is certainly not "Christ's visible Head on Earth" by *divine* appointment.

2. How many Churches did Christ Establish?

Christ established **ONE** Church only, which very soon became known as "The One Holy Catholic and Apostolic Church." This Church had its roots in Jerusalem but, being a living organism it soon spread abroad, and now has its branches in all parts of the world. In almost every country national Churches have grown up, off-shoots or branches of the Mother Church, the members of which, united by faith to the living Christ, form the One Church, Catholic and Apostolic, the Body of Christ (Eph. i: 22-23; Eph. iv: 7; 1 Cor. xii: 13). They may be members of various "Christian Denominations," as stated by **CONVERT**, but they are also members of Christ's Catholic Church.

3. Who were the first members of this Holy Catholic and Apostolic Church?

The Apostles and Disciples of our Lord. During His ministry on earth the Divine Founder instructed these men in the principles of the Kingdom He had come to establish, and in the special doctrines of His Church, and just before His ascension into heaven He commanded them: "to go into all the world and preach the Gospel to every creature; teaching them to observe all things whatsoever I have commanded you" (Mark xvi; 15; Matt. xxviii: 19-20). The Disciples were commissioned to preach and teach those doctrines, and only those doctrines they had themselves learned from Christ.

4. What is meant by Doctrines?

Doctrines are those divine truths which were first of all revealed by Christ to His Apostles and Disciples, which were afterwards preached by them. They are recorded in the New Testament, and are therefore believed by all Christ's true followers, and are held by them as of essential importance for the salvation of men, *e.g.*, that there are Three Divine Persons in One God, the Father, the Son, and the Holy Spirit; that Jesus Christ is true God and true Man, being of one substance with the Father; that He died on the Cross for the redemption of all men; and that He appointed two Sacraments for His Church, *viz.*, Holy Baptism, by which a believer is received into the Church, and Holy Communion, by which "if with a true penitent heart and living faith we receive that Holy Sacrament, then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us."

CONVERT asserts that Purgatory is one of "those divine truths which were revealed by Christ to His Church," but the Doctrine of a Purgatory was unknown in the Primitive Catholic Church for the first six centuries. There is no mention of it in the Liturgies of the Early Church, and with the exception of Origen and Augustine, no Catholic Father of the first six centuries refers to any Purgatory.

5. What Doctrines must be held as necessary for salvation?

Those Doctrines taught by our Lord and His Apostles, which were afterwards recorded in the New Testament. As the Sixth Article of Religion of the Church of England states: "Holy Scripture containeth *all* things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." This Article is based on the clear and definite statements of the Early Catholic Fathers, *e.g.*, Justin Martyr, Irenæus, Athanasius, Jerome, Basil, Augustine, and many others, and so quite definitely excludes TRADITION, from which so many of the unscriptural beliefs and superstitious practices of the Church of Rome are derived. Our Lord, when He commissioned His Apostles to preach and teach, quite definitely said: "Teaching them to observe all things whatsoever I have commanded you."

6. How could the Apostles, being mortal men, preach to every creature until the end of time?

The command to preach and witness was given by Christ not only to the Apostles, but to *all* His Disciples. Accordingly, after the ascension of our Lord and the descent of the Holy Spirit on every member of the Church, these all began to witness and preach (Acts ii: 14-36; Acts v: 41-42; Acts viii: 5; Acts xi: 19-20). As the work increased, and branches of the Catholic Church were established in many towns and countries the Apostles ordained deacons, elders, presbyters and overseers for the pastoral care of the Church, and the ministry of the Word and Sacraments (Acts vi: 6; Act xiv: 23; 1 Tim. iv: 14; Titus i: 5). In the second century we find the three Orders of Deacons, Priests and Bishops firmly established in the Constitution of the Church, and they have continued to the present time, the duly authorised and responsible officers of the Catholic Church. But every individual Christian has been commissioned and authorised by Christ to preach and witness for Him (Acts i: 8; Luke xxiv: 46-48).

7. How did the Church spread?

The Church spread through the witness and preaching of the Apostles and Disciples of Jesus Christ, and the Book of the Acts of the Apostles contains the record of this early preaching and spread of the Church into many lands. By the end of the first century the members of the Church numbered many thousands. Although living in different countries and of many nationalities the members of the one Catholic and Apostolic Church were all united to one another by faith in the Divine Head of the Church, Jesus Christ; they were all taught by the same Spirit, the Holy Ghost; they all believed the same Creed, and agreed in the essentials of the Christian Faith. They recognised no one permanent controlling authority *on earth*; they had no one visible ruler, but all were united to and dependent on the Head, Jesus Christ.

Not until the fourth century do we find any Bishop of Rome claiming to be the Head of the whole Church. In A.D. 378 the Emperor Gratian gave Pope Damasus jurisdiction over the Bishops of the Western Empire, *but such jurisdiction was not of Divine origin; it was the creation of the State*, and not of the Church. Pope Siricius, who succeeded Damasus A.D. 384, was the first Pope to issue a Decretal Letter; up to that date no Pope had ventured to do such a thing. When Pope Boniface I, in A.D. 419, claimed the right, as Head of the Church in the West, to receive appeals from the Bishops, the African Bishops replied: "We are resolved not to admit this arrogant claim."

8. But is not the Church of Rome "the Mother and Mistress of all the Churches?"

Most emphatically, NO. The title "The Mother of all the Churches" was first of all given to the Church of Jerusalem by the Bishops of the Catholic Church assembled at the Council of Constantinople, A.D. 382. Irenæus described the Church of Jerusalem as "that Church from which every Church had its origin. . . . It is the Metropolis, the Mother City of the citizens of the New Covenant" (*Contra omnes Hæreses, xii: 5*). The Christian religion started in Jerusalem and the Holy Catholic and Apostolic Church took its rise there, *and not in Rome*. Rome most certainly is not "The Mother and Mistress" of the Orthodox Church of Russia, which owes its origin to the Greek Church, and has no connection with the Church of Rome. Cardinal Baronius, the Roman historian, records that the Gospel was proclaimed in Britain in A.D. 35, and that St. Peter founded the Church of Rome in A.D. 45. If these two statements are true, Rome cannot rightly claim to be the Mother of the Church of England, which was in existence some years prior to the founding of the Church of Rome. The same may be said of other branches of the Holy Catholic and Apostolic Church, which grew up independently of the Church of Rome.

The continuous and unbroken succession of Bishops and Priests, duly and validly ordained, in the Church of England, has transmitted Catholic doctrine and practice from the first century down to the present time, and will continue to do so.

9. Did not Christ appoint St. Peter to be Head of His Church, and to exercise authority and jurisdiction over it?

CONVERT and many other Roman Catholics affirm that Christ appointed St. Peter to this office, and gave him authority over the other Apostles, but the Roman claim to supremacy and jurisdiction is based on a mistaken exegesis of three passages of Scripture, *viz.*, (1) St. Matt. xvi: 18-19; (2) St. Luke xxii: 31-32; (3) St. John xxi: 15-17.

St. Peter was undoubtedly a leader among the Apostles, but nowhere in Scripture is it recorded that he himself claimed supremacy or exercised any sort of authority over them. Whatever dignity and authority Christ granted to St. Peter He granted also to the other Apostles. Compare Matt. xviii: 18 with Matt. xvi. 19.

It was St. James, the brother of our Lord, and not St. Peter, who was the Bishop and Head of the Catholic Church in Jerusalem, and who presided over the first Church Council, and gave his judgment in favour of St. Paul. It was St. Paul, and not St. Peter, who had "the care of all the Churches" (2 Cor. xi: 28), and who claimed to be not a whit behind the very chiefest of the Apostles (2 Cor. xi: 5; 2 Cor. xii: 11; 1 Cor. xv: 9-10).

This equality of rank amongst the Apostles is emphasized again and again in the writings of the great Fathers of the Catholic Church, *e.g.*, Cyprian, Jerome, Chrysostom, Cyril and many others.

While the Apostle Peter was and is honoured for his devotion, love, and service to his Master, we with the great Fathers of the Primitive Church, are unable to give to him primacy of **jurisdiction** and **authority** over the other Apostles and over the Church.

10. Are not the Popes the lawful successors of St. Peter who was Bishop of Rome for twenty-five years? Are they not the true heirs of all the authority granted to him by Christ?

The claim that St. Peter founded the Church of Rome, and was its Bishop for twenty-five years cannot be substantiated by contemporary historical evidence. It is based on such apocryphal books as *The Acts of Peter and Paul; The Gospel according to Peter; The Apocrypha of Peter; The Clementine Homilies and Recognitions.* These writings are full of weird and incredible stories about St. Peter, and concerning these books Eusebius, the great historian of the Early Church, wrote in the fourth century: "We do not own these as handed down among the Catholic books, because no Christian writer, either among the ancients, or among our contemporaries, has ever used the testimonies to be derived from them." Pope Gelasius (A.D. 492-496) also condemned these writings as

spurious and unworthy of serious consideration. **Yet evidence, which was rejected as untrustworthy by all Early Church writers, is now freely used** by many Roman Catholic writers to bolster up their claim that St. Peter was the first Bishop of Rome, and the Popes are his legal successors and heirs of all his prerogatives.

The first writer to refer to St. Peter's connection with Rome was Dionysius, Bishop of Corinth (A.D. 170), who wrote that "Peter and Paul unitedly established the Church" there. Prior to A.D. 170 not a single reliable Church writer can be quoted to the effect that St. Peter was ever Bishop of Rome. As there is no reliable contemporary evidence on this point, the claim that the Popes are the true successors of St. Peter, and heirs of his authority and jurisdiction, falls to the ground; it has no foundation in fact.

The Roman claim to supremacy, authority, and jurisdiction has been based on the unstable foundations of a mistaken interpretation of three passages of Scripture, upon untrustworthy literature such as the pseudo-Clementine writings, the spurious Donation of Constantine, the forged Decretals, and other worthless material.

When Roman writers are unable to state with any certainty who was the immediate successor of St. Peter—for the four extant lists of the early Popes all differ from one another—it seems absurd for **CONVERT** to claim the supposed prerogatives of St. Peter for "St. Linus, St. Anacleus, St. Clement, and 256 successors."

11. Did not Christ leave "the Bible, and the Bible only" to be our teacher, and instead of the Church?

Romanists love to ask this question, and we reply emphatically: "Most certainly not." Our Lord, before His Ascension, promised to send His **Holy Spirit** to be the Guide and Teacher of all His Disciples (John xiv: 16-17, 26; John xvi: 7-11). According to this promise the Holy Spirit, on the Day of Pentecost, descended from heaven "and sat upon each of them, and they were all filled with the Holy Ghost," and began to witness and preach (Act ii: 3-4.

The first preaching of the Gospel was by word of mouth, but the need soon arose for some written record of the life, teaching, and work of Jesus Christ, and so the four Gospels were written by Matthew, Mark, Luke and John, under the inspiration and guidance of the Holy Spirit. As the Catholic Church spread out from Jerusalem, and branches of the Church, were established in many towns and countries, letters or epistles of instruction, admonition and encouragement were written by the Apostles Paul, Peter, John, James and Jude to the converts living in such places as Ephesus, Corinth, Colossæ, Rome, etc., and to individuals as Timothy, Titus and Philemon, and in this way the New Testament came into existence, composed by apostolic men, who wrote as they were guided and inspired by the Holy Spirit. These Gospels and Epistles are the books which contain all those doctrines of the Catholic Church which are necessary for salvation, and as St. Athanasius writes in his *Festal Epistle:* "These are the wells of salvation . . . in these alone the doctrine of true religion is proclaimed." Very many extracts from the writings of the Catholic Fathers could be quoted, all of which endorse the Sixth Article of Religion of the Church of England already quoted in paragraph 5.

True it is that the Church is the **guardian** of the sacred books, but the Church has no authority to add to them or to teach as divine doctrines that which cannot be proved from or by Scripture. Unfortunately the Church of Rome has grievously departed from the Apostolic Faith and practice in this respect and has made **tradition** her Rule of Faith, and now insists that *tradition is of equal value to the inspired written Word of God.* By means of her traditions she has introduced into her religious system such unscriptural doctrines as Mariolatry, Purgatory, Transubstantiation, the Sacrifice of the Mass, Indulgences, etc., etc., for which she had been unable to find any scriptural warrant.

When Roman Catholics claim, as **CONVERT** does, that their Church is the SOLE GUARDIAN and AUTHORIZED TEACHER of the Holy Scriptures, they conveniently forget that the British and Foreign Bible Society has translated the Scriptures into nearly one thousand languages, and that tens of thousands of Protestant missionaries, members of the one Holy Catholic and Apostolic Church, have been commissioned and sent forth by Christ, the Head of the Church, to preach and teach the Word of God.

12. The study of the Bible brought about the Reformation of the Church in the sixteenth century.

It has been already pointed out that the Church of Rome, unable to substantiate her novel teaching about Purgatory, Indulgences, etc., etc., by Holy Scripture, introduced TRADITION to validate these new and unscriptural doctrines, with the result that TRADITION BEGAN TO SUPPLANT THE BIBLE, and for centuries the Bible remained a closed book to the vast majority of Christians, and the Church became hopelessly corrupt. Throughout this long period of spiritual deterioration **many protests** about the corruption rampant in the Church were made, and these culminated in the brave denunciation made by Luther in Germany on October 31st, 1517.

It was the study of the Bible which opened the eyes of Luther to the great difference there was between the teaching and practice of the Church and that of the Apostles. It was the study of the Bible which led to the Reformation in the sixteenth century, and it is the study of the Bible which compels the half of Christendom to-day to reject the claims of the Roman Church, for the Bible, not merely in single texts, but in its whole spirit and teaching, is opposed to the Roman system.

13. As England was once Roman Catholic, and is now mostly Protestant, how did the change happen?

CONVERT asserts that the change was effected by King Henry VIII, who "failed to obtain from Pope Clement VII the annulment of his marriage to Queen Catherine of Aragon, in order that he might marry Anne Boleyn." **CONVERT'S** study of Church History seems to have been strictly confined to the reading of the small manuals, purporting to set forth the History of the Reformation, which are published by the Catholic Truth Society, price 2d. If he had read more widely, he would not have made such a grotesque statement and travesty of the facts.

From the seventh century the Church in England undoubtedly came under the jurisdiction of the Popes. Foreign bishops and priests were foisted upon her by Rome, vast sums of money were filched from her, her independence and national aspirations were ignored. The majority of the Clergy sent by Rome were ignorant and illiterate, and many were grossly corrupt and debauched. Armies of monks devoured the revenues of the kingdom, and no attempt was made to educate the people. From the eleventh century protest after protest against the corruption in the Church was made, but all were ignored by the authorities at Rome. The Lollards protested, and were burned at the stake. The printing of the English Bible, and the revival of learning created a spirit of revolt against the Roman system, which, strengthened by the growing spirit of nationalism and the great dislike to the Pope's political activities, spread from Germany to Switzerland, Holland, Sweden, Denmark, Norway, France and England, and millions of earnest Christians, with their priests and bishops, renounced their allegiance to the Pope.

CONVERT has overlooked, or else wilfully suppressed the historical fact that Pope Clement VII was quite ready to annul Henry's marriage to Catherine, but dared not do so for fear of Catherine's brother, in whose power he happened then to be. The delay caused by the shilly-shallying of the Pope enraged Henry, who referred the matter of the divorce to the English Universities, and his marriage to Anne Boleyn took place. Parliament definitely broke with Rome, and Convocation passed laws which effectively freed the Church from the jurisdiction of the Pope, and enabled her to carry through the doctrinal reforms she desired. A burning zeal for reform destroyed some things which we now wish had been preserved, but we can never regret that the Reformation delivered our Church and people from the rapacity of Rome, that it gave us an open Bible and a Prayer Book in which was preserved all that was Scriptural and Catholic in the old Service Books, while such uncatholic and medieval doctrines as Purgatory, Indulgences, Transubstantiation, etc., were definitely excluded. In the sixteenth century the old Church in England, Catholic and Apostolic, and now Reformed, was granted a new lease of life, and from that time to the present day has flourished and increased, and her daughter Churches, independent of but in closest communion with their Mother Church, are to be found in Canada, U.S.A., China, Japan, India, Australia, New Zealand and Africa.

14. How is it that some members of the Church of England now hold Catholic Doctrines?

It is the proud boast of all the members of the Church of England, and of many members of the great Free Churches, that they most loyally and wholeheartedly hold fast to all Catholic Doctrines, although they have deliberately rejected certain uncatholic and unscriptural doctrines and practices of the Church of Rome. Our churches and cathedrals have been beautified; our services are reverently rendered, not in Latin, but in our mother tongue; everything that is truly Catholic is welcomed and practised. Our ritual is in many cases more ornate than it was a century ago, but as regards doctrine, every priest of the Church of England pledges himself at his ordination to preach sound doctrine, and that Faith which was delivered to the saints by Jesus Christ and His Apostles. Members of the Church of England may describe themselves as Protestants, as High Churchmen, as Anglo-Catholics, as Modernists or as Evangelicals, but we all claim to be Catholics, because we are members of the One Holy Catholic and Apostolic Church.

The Church of Rome in the Mission Field

In a recent number of *Evangelical Christendom* we published an article written by Canon W. P. Hares entitled "The Church of Rome in the Mission Field." From many parts of the world we have received news of the increased aggressiveness of the Church of Rome, and from the information received it is clear that the priests are not satisfied with proclaiming the Roman Faith to non-Christians, but spend their time and strength and money in striving to induce the converts of the Reformed Churches to transfer their allegiance to the Church of Rome.

The missions in the Punjab, the C.M.S., the C.E.Z.M.S., the Baptists, the American Presbyterians and Methodists have all suffered from this proselytism on the part of Rome, and we are glad to hear that Canon Hares, the C.M.S. missionary at Gojra, in the Panjab, has responded to the challenge, and in order to help his people to understand the vital differences between the teaching and practice of the Church of Rome and that of the Reformed Churches, has written and published seventeen booklets in Persian Urdu on the principal doctrines of the Christian Faith, and shown very clearly how Rome has departed in many of her dogmas from the Primitive and Catholic Faith.

Not content with this, Canon Hares has also published twenty booklets on the same subjects in English. Some of these are now in their third and fourth editions. They are clearly printed, attractively got up, and are clear and definite statements of the Faith as taught by Christ and His Apostles, and also a complete exposure of the travesty of that Faith as set forth by the Church of Rome.

We can strongly recommend these booklets to our readers they can be obtained, price 2d. each, from The Manager, Book Room, C.M.S., House, Salisbury Sq., London, E.C.4.

The fact that requests have been received by Canon Hares to permit the translation of these booklets in thirty-three languages is a sufficient recommendation to our readers to obtain and read them at once. Canon Hares will be glad to hear from missionaries who wish to adapt and translate these booklets in the languages in which they are working, and we believe that he is also able to offer some financial assistance in publishing these books.—[Ed.]

Books Worth Reading

MAN IN REVOLT. By PROFESSOR EMIL BRUNNER. (Lutterworth Press. 15/-.)

This book requires and will repay very careful study. The subject of it is man. The knowledge of God, and the knowledge of man are very closely connected. The book vindicates the Bible and the Christian view of man against the views of other religions and philosophies and against humanism. Man has come from the hands of the Creator, he is made in the image of God, but there exists in him a great contradiction which is in conflict with his Creator and with his origin. The Fall, which is a fact, leaves him responsible, but has terribly defaced the image of God and destroyed the unity of his person, and made him a being-in-guilt instead of a being-in-the-love-of-God. He still feels under obligation and under law, but he does not love. The will of God, which is love, is within his will. His "heart," which is the Bible concept of the whole man, needs to be completely changed. "A real meeting with a real God" through the Word of God coming to him, heard and received is his essential need. When God comes to him and is received by faith, which must be his own faith, he is transformed. Christ Jesus becomes all to him, and he lives with a will that loves, in the loving will of God. The contradiction with his Creator and his origin ceases, the unity of his person is restored, and he lives in Christ in the full freedom for which he was created.

It is a great book, describing man in all his relationships—to God, to himself, to nature, to the community, to the race, to sex, and to life and death.

It is engrossing reading. It will be found invaluable in the present state of religious thought, to students, preachers and teachers.

W. T. RICE.

NATIONAL SOCIALISM AND THE ROMAN CATHOLIC CHURCH. By DR. NATHANIEL MICKLEM. (Oxford: The University Press. Humphrey Milford. 6/6 net.)

It is well known that one of the most difficult mental tasks is for anyone to detach one's mind so completely from its usual environment as to be able to look at things from the point of view of those who profess vastly different beliefs. Only a very able and philosophical intellect can do this adequately. A perusal of Dr. Micklem's new book shows that he has done it. He is the Principal of a Protestant seminary, the Mansfield Congregational College, Oxford; yet in this book he writes in a way hardly if at all to be distinguished from that of a Roman Catholic. Such a mental feat is evidence of a very high degree of philosophic detachment. Few people would be so successful in an attempt "to put themselves in the other man's skin." The book is an elaborate study of the relations between the German Government and the Roman Catholic Church since the advent to power of the Nazis. Every statement is carefully documented—books, newspapers, speeches, etc., evidently having been consulted with meticulous care. It must be admitted, however, that the impression left on a reader probably will be that it is rather "a speech for the prosecution" (the Nazis being in the dock) than an impartial estimate. Throughout the book it is almost impossible to find even a single sentence (anyway, there are very few) in commendation of the German Government, or in censure of anything connected with the Roman Church.

It must be admitted that the reported acts of the Nazis do give all too great occasion for such an attitude. Their Government is a despotism centred in one man, who is exalted, by their propaganda, to almost superhuman honour; they are intolerant of any dissent from their views; they have been especially cruel to Jews; and in many respects they look upon their Nazism as an actual religion. "On principle," says Dr. Micklem (p. 25), "the totalitarian State cannot permanently tolerate any organisation of the masses that is independent of itself." He quotes many Nazis writers and speakers as to the all-embracing scope of their claims. For example (p. 93), Dr. Hans Frank: "Only that which the National Socialist Party recognises as right is right." Again (p. 143): "One of the leading Nazi officials, Dr. Walter Gross, explained to the young people that the National Socialist philosophy is all-embracing; 'no question that moves the hearts of men is outside our sphere'; National Socialism concerns itself with all things in the world and in history, in heaven or on earth, human and divine." In short, concludes Dr. Micklem (p. 196), "National Socialism is a new and intolerant religion." Moreover, it has distinct signs of a tendency to revert to the old pre-Christian German paganism. "Germany," says Dr. Micklem (p. 107), "was being systematically heathenized under the influence of the régime and as a direct result of its principles and propaganda." Yuletide has been celebrated as "the festival of the Winter Solstice" instead of as that of the birth of Jesus; Herr Rosenberg, the author of *The Myth of the 20th Century* (a book which argues that Christianity is a system of fiction), is in control of national education, and his book has in some respects a quasi-official standing. The Protestant and Roman Catholic Churches are both subjected to grave restrictions and even persecution. In short, National Socialism is almost a form of "Antichrist."

As already remarked, to the present reviewer this seems more like a speech by a prosecuting counsel than like a judicious estimate. One feels a desire to consider what might be said for the defence. For example:—The Nazi movement was a revolution, and, like all revolutions, was sure to express itself, both by word and by deed, in exaggerated ways on many occasions. Many of the exuberant statements by Nazis, quoted by Dr. Micklem, ought then to be taken "with a grain of salt." Further, Dr. Micklem himself quotes many Nazis assertions that, provided the Churches keep to the "religious" sphere, they will not be hindered in their worship. Indeed, he often quotes the Nazi claim to be based on "Christ-

ianity." True, he maintains that the Nazi "Christianity" is a mere caricature: discarding theological belief and concentrating on mere "social welfare"; and he points out that the Nazi insistence that the Churches must keep to mere "pietism" would destroy a great proportion of their active life. This is true; but, still, if the Nazis do claim to be essentially Christian (however defectively they carry out their claim), they cannot well be merely "pagan." Let us be fair. The Nazi movement is a revolution. It has not yet had time to settle down. Does not history show that revolutions eventually subside and shed most of their exaggerations? The France of Robespierre has developed into that of Daladier!

Dr. Micklem, as has been remarked already, seems never to see anything worthy of blame in the Roman Catholic Church. Yet, if his method of unsparing indictment, as he applies it to the Nazis, were used in relation to the Roman Catholic Church, a similarly grim picture might be painted. It could be pointed out that the Church (at least in theory) claims overlordship above all other powers; that she is intolerant, and that that intolerance has expressed itself in inquisitions, heretic hunts and "wars of religion." It might be recalled that one of the worst of those wars (that of the Thirty Years: 1618-1648) resulted in the destruction of a third of the population of Germany, and that yet Pope Innocent X refused to accept the peace treaty because he thought Church interests insufficiently safeguarded, although the devastating war had lasted a whole generation. It might also be remarked that the Roman Church has only just now been supporting, for ecclesiastical reasons, a ruinous civil war in Spain. Yet Dr. Micklem has few, if any, words of criticism of the Roman Church, although some of his criticisms of the Nazis are equally valid against that Church. For example, on p. 149, he quotes Dr. Ley as saying that Nazism will keep control of the people all their lives: "We don't let him go . . . [We do] not let him go until he dies, whether he likes it or not." But is not that also the attitude of the Roman Church? Does it not claim the baby at birth and insist on control of the grown person until death? Does it not refuse to recognise a person as free from its laws even if he or she renounces the Roman belief? Dr. Micklem also (p. 232) says that "the new marriage laws [in Nazi Austria] are deeply offensive to the Church, as being contrary to Canon Law"; but he fails to realise apparently that the Canon Law itself is open to grave objection. It asserts the jurisdiction of the Roman Church over marriages of all baptized persons, and insists that, even if one party to a marriage is a non-Catholic, the wedding must be according to Roman Catholic rites (with promise to bring up all children in that faith), or otherwise the "so-called marriage" is null and void! The Canon Law on marriage, in short, is open to a charge of being gravely anti-social. This fact Dr. Micklem seems to miss.

It must not be supposed that the criticisms which this review makes of some aspects of Dr. Micklem's book are intended to belittle that work. On the contrary, the book is undoubtedly able, sincere, and very valuable. It is a speech for the prosecution, not an impartial summing-up; but speeches for the prosecution are, in trials of causes, necessary preliminaries to the judicial summary and the verdict. It is very needful to have a handy book presenting a full indictment of the excesses of Nazism. In due course the processes of social evolution will bring about a better equilibrium; but meanwhile, if the worst is stated, some progress is made towards finding a cure for it. Dr. Micklem's very able work therefore deserves careful study.

J. W. POYNTER.

Books for review under this heading should be addressed to:
The Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.1.*

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